

# The Mirror

OF

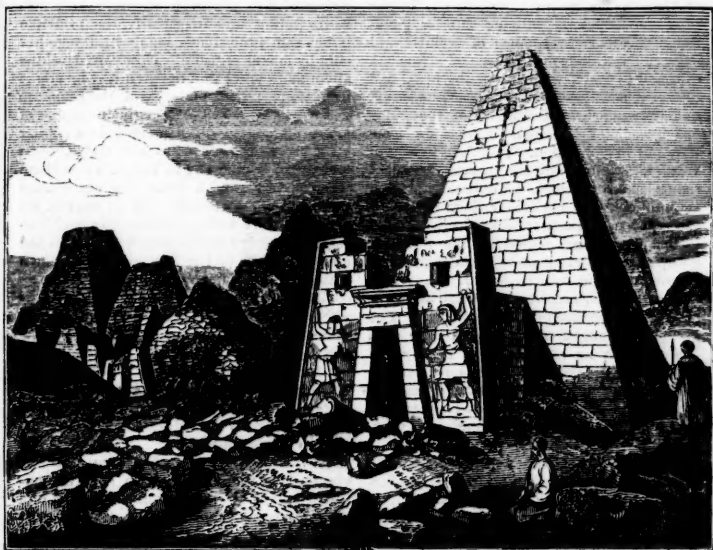
LITERATURE, AMUSEMENT, AND INSTRUCTION.

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## ETHIOPIA.



THE PYRAMIDS OF MEROE.

"THE monuments of Egypt, the most wonderful ever reared by human hands, have been described by numerous travellers; though there is still ample room for more full and accurate delineation. Even the antiquities of Lower Nubia have of late been repeatedly visited. But Ethiopia, above the second cataract, (of the Nile,) including the metropolis of the ancient kingdom of Meroe, had been explored by very few Europeans, and only two Englishmen; yet it abounds with monuments rivalling those of Egypt in grandeur and beauty, and possessing, in some respects, a superior interest. According to Heeren, Champollion, Rossellini, and other eminent inquirers whose judgment was confirmed by my own observation, this was the land whence the arts and learning of Egypt, and ultimately of Greece and Rome, derived their origin. In this remarkable country, we behold the earliest efforts of human science and ingenuity."

Such is a prefatory paragraph from Mr. Hoskins's recently published *Travels in Ethiopia*, in every respect, one of the most important works of the season. The author

journeyed, in 1833, into the higher parts of Ethiopia, investigating its most important antiquities; and by aid of the *camera lucida* he drew accurate outlines of the monuments, which were finished on the spot by himself, or under his direction. "He had, likewise, the good fortune to engage the services of a very able Italian artist. No spot of any consequence was left till a leisurely and careful delineation had been made of every object of interest which it contained." One of these accredited drawings has furnished the original of the above Engraving.

Mr. Hoskins shows these Pyramids to have been the cemetery of the capital of ancient Ethiopia; that is the ancient city of Meroe, in the state of that name, in the north-easterly part of Africa, upon a fruitful peninsula, surrounded by sandy deserts, and bounded by the Bahr-el-Arzee, or Blue River, the White River, or, properly, the Nile, on the west, and the Artaboras, or Mugrum, on the east. Mr. Hoskins found the Pyramids to be two miles and a-half from the banks of the Nile. "Never," says our traveller, "were my feelings more

ardently excited than in approaching after so tedious a journey, (across the deserts,) to this magnificent Necropolis. The appearance of the Pyramids in the distance, announced their importance; but I was gratified beyond my most sanguine expectations, when I found myself in the midst of them. The pyramids of Geezah are magnificent, wonderful for their stupendous magnitude; but for picturesque effect and elegance of architectural design, I infinitely prefer those of Meroe. I expected to find few such remains here, and certainly, nothing so imposing, so interesting, as these sepulchres, doubtless, of the kings and queens of Ethiopia. I stood for some time lost in admiration. From every point of view I saw magnificent groups, pyramid rising behind pyramid, while the dilapidated state of many did not render them less interesting, though less beautiful as works of art."

The Engraving represents the principal group; and, as every stone in the original is drawn with the *camera lucida*, the reader may study their construction as well as appreciate their picturesque appearance. The group is arranged nearly in the form of a bow; though no regularity has been maintained in their position. The circumstances of the porticoes generally fronting the east, however, proves a religious observance; but that there was no astronomical object in view, in their porticoes facing the rising sun, is certain from the variation in the directions, and from there being no attempt at mathematical precision. "Although we cannot attribute to them the scientific object conceived by some to have been contemplated in the location of the pyramids of Memphis, still a happier combination of position could not be imagined for producing upon the mind those impressive feelings which the royal cemeteries of kings of an age so distant, and of a nation once so great and powerful, naturally inspire."

The Pyramids are of various sizes; the largest being 60 feet in diameter at the base, and 60 feet high. They are constructed of stones, generally one foot high, and two feet and a half long: most of them can be ascended, but the surfaces of some are quite smooth: there are thirty-one pyramids in the group. The portico, on the eastern side of each, generally consists of one room: the façades are very elegant: in their forms can be clearly traced the origin of the Egyptian propylons. At the extremity of most of these porticoes, opposite the entrance, is the representation of a monolithic temple, ornamented with sculpture. Attempts have been made to open many of these pyramids: from the appearance of those which have been broken into, there is not the slightest probability that any of them contain galleries. Probably, they are constructed over wells, in which the bodies are deposited. That they are burial

places cannot be doubted, from their position, number, and, most particularly, from the subjects of the sculpture on the walls, which Mr. Hoskins minutely describes. One of the porticoes is very curious, the roof being arched, in a regular masonic style, with what is called a keystone. The arch consists of four and five stones alternately; but, notwithstanding this irregularity, the principle is the same, the stones being held together only by lateral pressure. Now, Mr. Hoskins attempts to prove that the arch had its origin in Ethiopia; and, the style of the sculpture in this portico, and the hieroglyphic names of kings on porticoes ornamented in a similar style, are, as Mr. Hoskins also states, much more ancient than any in Egypt, where there is no specimen of a stone arch constructed in so regular a manner. At all events, we must consider such proficiency in architectural knowledge to be a decided proof of the advanced state of the arts, at a very remote period, in this country.

A question which has long engaged the attention of literary men is, whether the Ethiopians derived their knowledge of the arts from the Egyptians, or the latter from the former. One of these hypotheses must be admitted, as the similarity of the style evidently denotes a common origin. These Pyramids, (adds Mr. Hoskins,) evidently belong to the remotest age.

At the extremity of each portico, as before observed, is the representation of a monolithic temple, above which are the traces of a funeral boat filled with figures. On each side of the boat is a pedestal, on which is the bird with a human face, representing the soul: one has a sphere on its head. Diodorus mentions that some of the Ethiopians preserved the bodies of their relations in glass (probably alabaster) cases, in order to have them always before their eyes. These porticoes may have been used to contain such cases.

The Pyramids are of sandstone, the quarries of which are in the range of hills to the east. The stone is rather softer than the Egyptian, which, added to the great antiquity, may account for the very dilapidated state of most of these ruins; and also for the sculpture and hieroglyphics being so defaced. Time, and the burning rays of a tropical sun, have given them a brownish red tint, in some parts nearly black. As the operation of many ages is required to make this change on a light-coloured sand-stone, a further proof is afforded of the great antiquity of the monuments.

This, then, (continues Mr. Hoskins,) is the Necropolis, or City of the Dead. But where was Meroe, its temples, and palaces? A large space, about 2,000 feet in length, and the same in distance from the river, strewed with some burnt bricks, and with some fragments of walls, and stones similar

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to those used in the erection of the Pyramids, formed, doubtless, part of that celebrated site. The idea that this is the exact situation of the city is strengthened by the remark of Sirabo, that the walls of the habitations were built of bricks. These indicate, without doubt, the site of the cradle of those arts, which distinguish a civilized from a barbarous society. Of the birthplace of the arts and sciences, the wild natives of the adjacent villages have made a miserable burying-place: of the city of the learned—its "cloud-capt towers," its "gorgeous palaces," its "solemn temples," there is left "not a rack behind." The sepulchres alone of her departed kings have fulfilled their destination of surviving the habitations which their philosophy taught them to consider but as inns, and are now fast mouldering into dust. As at Memphis, scarcely a trace of a palace or temple is to be seen. In this once populous plain, I saw the timid gazelles fearlessly pasturing. Hyenas and wolves abound in the neighbouring hills. The small villages of Bagromeh, south of the ruins, consist of circular cottages with conical, thatched roofs. The peasants have numerous flocks, which they send to pasture on the plain. On the banks of the river, Mr. Hoskins saw cotton, dourah, and barley. Such is the present state of Meroe. Mr. Hoskins considers it an ample requital for his toilsome journey, to have been the first to bring to England accurate, architectural drawings, &c., of all the remains of the ancient capital of Ethiopia, that city which will ever live in the grateful recollection of those who love the arts.

#### NOTES ON SOME MODERN NATURAL HISTORY WORKS.

JESSE'S GLEANINGS.—THIRD SERIES.

(Continued from page 358.)

*Plants growing on burnt lands*, (p. 202.)

—Mr. Jesse notices that Mr. MacGregor, in his work on *British America*, confirms the curious fact that lands that have been fired, and thus had the plants that previously grew on them destroyed, soon become the soil of plants of a different species to any of their predecessors. Mr. MacGregor says that this *always* happens after such an event, and states the produce to be successively raspberries and bramble-bushes, cherry-trees, white birch, silver-firs, and white poplars; but seldom any tree of a genus that previously grew on the spot. Sir Alexander Mackenzie, as cited by Mr. Jesse, also remarks that the banks of the Slave Lake, formerly covered wholly with spruce fir and birch, produced after having been laid waste by fire only poplars. To these two instances in the *Gleanings*, we are enabled to add three more. Pursh, in his *Flora Americae Septentrionalis*, (p. 142,) speaking of the *Verbascum Thap-*

*sus*, or great mullein, says:—"A singular circumstance has frequently struck my attention respecting this plant, as it appears in great abundance in fields newly cleared, and burnt in the most remote part of the country, where, sometimes, not a plant of it is found, within the compass of more than a hundred miles. How the seed is brought there I cannot imagine."—The following particulars relating to the plant called London rocket, we extract from Baxter's *British Flowering Plants*, (p. 146.)—"That celebrated naturalist, the Rev. John Ray, F.R.S., &c., remarks, that after the Great Fire of London, in the year 1667 and 1668, it came up abundantly among the rubbish in the ruins. Dr. Morrison, Professor of Botany at Oxford, who was living at that time, was particularly struck with so singular an appearance, and in his *Præluia Botanica*, has a long dialogue on this very subject, in which he seems to argue, though certainly very unphilosophically, for its production by spontaneous generation from the fixed and volatile salts, sulphur, &c.—A circumstance somewhat analogous to the above occurred, this season, in the Oxford Botanic Garden. During the time the alterations were going on in the Garden last year, (1834,) the rubbish was removed to a piece of ground on the outside of the walls; this rubbish, as it accumulated, was set fire to, from time to time, and was frequently burning for two or three days together, so that, in the course of the season, a considerable quantity of ashes was produced. Having received, in the spring of the present year, (1835,) a valuable collection of cuttings of nearly all the species of British willows, from W. Borrer, Esq., of Henfield, Sussex, this was the only piece of ground which we could appropriate to a *Salicetum*; and, in order to prepare it for the reception of the cuttings, the ashes were spread regularly over the surface, and the whole of it was trenched over; in a short time, the very spot on which the rubbish was burnt, produced an abundant and very luxuriant crop of London rocket, and that on a part of the garden where I never remember to have seen it before."

*Sparrow*, (p. 204.)—"I believe sparrows are of the greatest utility to the farmer, devouring myriads of insects which would otherwise do him infinite injury."

Bradley, proceeding on actual observation, calculated that a pair of sparrows, when they have a nest of young ones to feed, destroy every week about 33,060 caterpillars.

*Blind rats led by rats not blind*, (p. 207.)

—The Rev. Mr. Ferryman, a clergyman in Sussex, who, notwithstanding his being in his 85th year, is an accurate observer of nature, told Mr. Jesse, that, "some fifty years ago, when the old English rat was numerous, he resided at Quornodon, in Leicestershire. Walking out in the meadows one evening,

he observed a great number of rats in the act of migrating from one place to another, which it is known they are in the habit of doing occasionally. He stood perfectly still, and the whole assemblage passed close to him. His astonishment, however, was great, when he saw amongst the number an old, blind rat, which held a piece of stick at one end in its mouth, while another rat laid hold of the other end of it, and thus conducted its blind companion."—This is not the only anecdote of rats assisting their blind brethren. The following we extract from Brown's *Anecdotes of Quadrupeds*:—"Mr. Purdew, surgeon's mate on board the Lancaster, in the year 1757, relates, that while lying one evening awake, he saw a rat come into his berth, and after surveying the place attentively, retreat with the greatest caution and silence. It returned soon afterwards, leading by the ear another rat, which it left at a small distance from the hole which they entered. A third rat joined this kind conductor. They then searched about, and picked up all the small scraps of biscuit; these they carried to the second rat, which seemed blind, and remained on the spot where they had left it, nibbling such fare as was brought to it from the remote parts of the floor, by its providers, whom Mr. Purdew supposed were its offspring."

*Rats and Dogs giving an alarm of fire*, (p. 208).—Mr. Jesse mentions that a clergyman who had a tame rat was saved from being burnt in his bed by the animal waking him with a sharp bite on his cheek, when only the bed-curtains had caught fire. It is singular that Mr. Jesse does not notice the coincidence of this anecdote with the one he has related of a dog, (p. 16,) saving his master from being burnt in bed, by scratching him violently with his fore-feet, so as to awake him in time to preserve his life and property.

*Lady-birds*, (p. 228).—Our author alludes to lady-birds as insects that hibernate. This we do not think to be the case, though we have found, towards the end of summer, some fifty or more huddled up close to one another, on the under side of the leaves, or more correctly speaking, the fronds, of the fern.

The young and giddy maidens of Staffordshire, Mr. Jesse says, used, in his younger days, "to place a lady-bird in their hands, under the idea that it would fly to their future husband; if it remained still the damsel's case was a hopeless one. Gay describes this rustic amusement:—

This lady-fly I take from the grass,  
Whose spotted back might scarlet-red surpass:  
Fly, lady-bird! north, south, or east, or west,  
Fly where the man is found that I love best.

We have never witnessed this little practice, but we have often seen children place a

lady-bird on the top of their finger, and then thus address it:—

Lady-bird! lady-bird! fly away home;  
Your house is on fire, your children at home.

As soon as they had concluded these words, they blew on the insect, and jerked it up into the air, when it usually took wing, to fly, *no doubt*, to its home, to save that and its offspring.  
J. H. F.

## Retrospective Cleanings.

### SUPERSTITION.

OWEN FELTHAM says:—Though profaneness be much worse in some respects than superstition, yet, this, in divers persons, is a sad discomposure of that life, which, without it, might be smooth and pleasant. He that is profane, seems to know there is a God, but disclaims to pay him homage as he is one; or, what he hath impropriated to himself and worship, he contemptuously debases to secular and common uses; and sometimes mocks at that, which, for his relation to the Deity, and his service, should never be looked upon but with reverence: so that, though both be blamable, yet, superstition is the less complainable. A religion misguided only in some circumstance, is better far than to have none at all: and a man shall less offend by fearing God too much, than wickedly to jest at, and despise, him. An open slighting of so immense a goodness and greatness as God is, is worse than mistaking him to be too severe and strict. To exceed this way, produces, sometimes, a good effect; it makes a man careful not to offend: and if we injure not God by making him severer than he is, or by placing more in accidents and the creature, than religion allows that we should give, we cannot be too wary in offending. Two things there are which commonly abuse men into superstition; namely, fear and ignorance. Fear presents what is not, as well as what is; terror horrids the apprehension, and gives a hideous vizard to a handsome face; it sees as did the new-recovered, blind man in the Gospel, that which is a man appears a tree; it creates evils that never were, and magnifies those that be. But that which is good, it dwindles to nothing; and believes, or suggests, that God cannot help at need; and so dishonours him into imbecility, lessening his goodness and his power, and aspersing both with defect. And this, for the most part, is begotten out of guilt; for courage and innocence usually dwell together. Nor is ignorance behind in helping to increase the simple; for, not seeing either the chain of Providence, or the arm of power, we are apt to faint, and accuse unjustly that which, if we knew, we should adore and rest upon. And as fear is begot out of guilt, so is ignorance out of sloth and the want of industry;

and this surely, is the reason, why we find superstition more in women, and soft natures, than in the more audacious constitution of man : and where we do find it in men, it is commonly in such as are low in their parts, either naturally, or through neglect. A memorable example whereof we find in the first of the Annals : when the three legions in Hungaria and Austria, that were under Junius Blesus, in their mad mutiny, had menaced the guards, stoned Lentulus, and upbraided Drusus, that was sent from Rome by Tiberius to appease them ; on a sudden, their superstition made them tame and crest-fallen ; for, in a clear night, the moon being eclipsed, and before the eclipse was fully spent, the sky covered with clouds ; being ignorant of the natural cause, and suspicious of their own misbehaviour, they thought the goddess frowned upon them for their wickedness, and that it presaged their troubles would never have an end ; by which casual accident and unskilful opinion, they were again reduced to order and the discipline of arms. What consternation have I seen in some, at spilling of the salt against them. Their blood has deeper dyed their frightened face ; a trembling fear has struck them through the heart, as if from some incensed triumvir they had received a proscription ; all which I take only to be ignorance of what at first made it held to be ominous ; and has since, by a long succession, continued the vanity to us. Salt among the ancients was accounted as the symbol of friendship, because it both preserves from corrupting and unites into more solidity : and being used to season all things, it was not only first set upon the table, but was held a kind of consecration of it : and merely from this estimation of salt, it was held ominous if it should be spilt, as if it had presaged some jar or breach of friendship among some of the guests or company ; so that, in truth, the unluckiness of it, is but a construction made by ourselves, without a cause. For, otherwise, seeing the old Egyptians did so abominate it, that even in bread it was abandoned by them ; for they, affecting purity of living, held it as the incitator of lust, and the waker of carnality : why then should it not as well from this, be avoided, as from the other, find a sacration ? But, only blind custom, as in other things, so in this, hath led us along in the error. While the Star-chamber was in being, I remember, at a dinner there, the server overturned the salt against a person of honour, who startled, sputtered, and blushed, as if one had given him a stab, concluding it a prodigy, and ominous ; to which Edward, Earl of Dorset, (of a nobler frame and genius,) handsomely replied, that for the salt to be thrown down, was not strange at all ; but if it should not have fallen when it was thrown down, it had been a prodigy indeed. To make observa-

tions of accidents for our own instruction, without either dishonour to God, or disturbance to ourselves, I hold to be part of a wise man ; but to fear danger where none is, or to be secure where danger may be, is to change properties with one of those simple birds, that either stoops at a barn-door, or thrusting his head into a hole, thinks none of the rest of his body can be visible.

W. G. C.

### Spirit of Discovery.

THE LIVERPOOL AND MANCHESTER RAILWAY.  
(Concluded from page 376.)

#### The Road.

All the other requisite arrangements for the high rate of speed being supposed to be attained, it still remains to consider the nature and structure of the road, on which such extraordinary motion is intended to be produced. The effect of unevennesses and asperities of the road's surface, is always proportionate to the speed, with which they are encountered ; and it is clear, therefore, that, as the speed of transport is increased, so, in proportion, must the road's surface be brought to perfection. The surface of the best-constructed stone road, whether formed by pavement, or with broken stone, ground down to an even surface by the wheels of carriages, is subject, from its very nature, to inequalities, which are utterly incompatible with a very high rate of speed. On such roads, it is possible, that speeds of twenty miles an hour may be attained, but not without considerable danger. Of all contrivances for the formation of roads, which have yet been suggested, the edge rail alone can be safely used with those high speeds. On these roads, the wheels roll upon smooth bars of iron, to which they are confined by a flange, or ledge, raised upon the inside of the tire of each wheel. Any tendency of the carriage to pass off the rail on either side, would be resisted by the pressure of these flanges against the inside of the rail. Nevertheless, even these roads, nearly as they attain perfect smoothness, are subject to inequalities at the joints of the rails, which, with high velocities, produce sensible jolts or shocks. Each rail is about fifteen feet long, and the successive rails are joined end to end, so that their surfaces should be perfectly flush, and always are so, when the railroad is first constructed. After it has been worked for some time, the rails become more or less uneven at the joints ; and, consequently, a shock is produced by the carriages rolling over the joints from rail to rail. Great progress has, however, been made in the improvement of the methods of laying the rails, so that it may reasonably be expected that these effects, which have been attended with some inconvenience and injury on the Manchester railroad, will be, in a great



degree, diminished on the various railroads which are now in progress.

If smoothness of the road's surface be necessary for the prevention of jolts and shocks, its hardness is not less essential, where facility of draught is required. In this respect, also, the iron railroad has eminently the advantage over stone roads, and more especially over that class of stone roads, which are called Macadamized roads. However smooth the surface of a road may be, if it possess not the quality of hardness, the wheel of the carriage, as it passes over it, causes a momentary depression, into which it sinks, and out of which the drawing power is constantly endeavouring to lift it. This causes a considerably increased force of draft; and whatever be the moving power, it will impose a narrow limit, either on the amount of the load, or on the rate of speed, or on both of these elements of locomotion. Even a rough surface, if hard, will frequently offer a greater facility of draft, than a smoother surface, which is soft and yielding; and, paradoxical as it may appear, the road, which is easiest to the passengers, is often the most severe upon the drawing power. A smooth Macadamized road, and still more, the even gravel roads, which are constructed through pleasure grounds, are far more severe upon horses than the pavement of the London streets. This is a fact, which is not merely the result of theory, but which has been brought to the immediate test of experiment. To draw a ton weight along the pavement of Fleet-street and the Strand, was found to require a pull amounting to thirty-two pounds, while the best constructed Macadamized road, formed upon a paved foundation, required forty-three pounds, and on a gravel road one hundred and fifty pounds. The same load of one ton may, however, be transported upon a level railroad with a drawing power of only nine pounds.

If a road were perfectly smooth, perfectly hard, and perfectly level, a carriage would move along it by a first impulse, without any continued drawing power. It would, in fact, offer no resistance, and the load put in motion at one extremity of it, would spontaneously proceed to the other extremity. This may be regarded as the ideal limit, to which it is the business of the road-maker to approximate, and to which the nearer he approaches, the more perfectly will the road fulfil its purposes. From what we have just stated, it will be perceived, that iron railroads possess, in a very high degree, the two first of the above-mentioned qualities, *viz.* smoothness and hardness.

#### *Prospective Advantages of Railways.*

The great extension, which the application of steam, to the purpose of inland transport, is about to receive, from the numerous railroads, which are already in progress, and from

a still greater number of others, which are hourly projected, impart to these subjects of inquiry considerable interest. Neither the wisdom of the philosopher, nor the skill of the statistician, nor the foresight of the statesman, is sufficient to determine the important consequences, by which the realization of these schemes must affect the progress of the human race. How much the spread of civilization, the diffusion of knowledge, the cultivation of taste, and the refinement of habits and manners, depend upon the easy and rapid intermixture of the constituent elements of society, it is needless to point out. Whilst population exists in detached and independent masses, incapable of transfusion amongst each other, their dormant affinities are never called into action, and the most precious qualities of each are never imparted to the other. Like solids in physics, they are slow to form combinations; but when the quality of fluidity has been imparted to them, when their constituent atoms are loosened by fusion, and the particles of each flow freely through and among those of the other, then the affinities are awakened, new combinations are formed, a mutual interchange of qualities takes place, and compounds of value, far exceeding those of the original elements, are produced. Extreme facility of intercourse is the fluidity and fusion of the social masses, from whence such an activity of the affinities results, and from whence such an inestimable interchange of precious qualities must follow. We have, accordingly, observed, that the advancement in civilization, and the promotion of intercourse between distant masses of people, have ever gone on with contemporaneous progress, each appearing occasionally to be the cause, or the consequence, of the other. Hence it is, that the Urban population is ever in advance of the rural, in its intellectual character. But without sacrificing the peculiar advantages of either, the benefits of intercourse may be extended to both, by the extraordinary facilities, which must be the consequence of the locomotive projects now in progress. The intercourse between the towns of Manchester and Liverpool, exclusive of the travellers from intermediate places, already amount to 1,400 persons daily, the number being tripled, since the establishment of the rail-road. By the great line of rail-road, which is in progress from London to Birmingham, the expense of passing between these places will probably be halved, and the quantity of intercourse at least quadrupled, if we consider only the direct transit between the terminal points of the line; but if the innumerable tributary streams, which will flow from every adjacent point, be considered, we have no analogies, on which to build a calculation, of the enormous increase of intercommunication, which must ensue.

Perishable vegetable productions, necessary

for the wants of towns, must at present be raised in their immediate suburbs; these, however, where they can be transported with a perfectly smooth motion, at the rate of twenty miles an hour, will be supplied by the agricultural labourer of more distant points. The population engaged in towns, no longer limited to their narrow streets, and piled story over story, in confined habitations, will be free to reside at distances, which would now place them far beyond reach of their daily occupations. Thus the advantages of the country will be conferred upon the town, and the refinement and civilization of the town will spread their benefits among the rural population.

#### *Speed on Railways.*

Much as has been said on the important effects of the economy of time, which has been consequent upon the increased speed on railroads, the extent, to which that benefit is capable of being carried, even at present, has been but imperfectly estimated. In the only cases, in which railroads, adapted to a large intercourse of passengers, have yet been constructed, their length has been extremely limited. The longest, we believe, has been that between Liverpool and Manchester; that journey of thirty miles is performed in an hour and a half, and ten strings of carriages, or *trains*, as they are called, pass, daily, between these places. There is also a post for letters three times a day. It is obvious, that any greater speed than this, in so short a distance, would be quite needless, and, consequently, no attempt at an increase of expedition has been made. The case, however, will be otherwise, when longer lines of road have been completed: the dispatch of mails, especially will demand attention.

The powers, as to speed, of the present engines, supposing no improvement to take place, greatly exceed the rate of motion, maintained upon the Manchester railroad. The full trains of passengers, usually transported upon that road by a single engine, weigh about fifty tons gross: with a lighter load, a lighter and far more expeditious engine might be used; the expense of transport would be somewhat, though not seriously, increased; but there would be no mechanical difficulty whatever in its accomplishment. When, therefore, London has been connected with Birmingham and Liverpool by a line of railroad, the commercial interests of these places will naturally direct attention to the attainment of the greatest possible expedition of intercommunication. For the transmission of the mails, doubtless, peculiar engines will be built, adapted to light loads, and fitted for great speed. With such engines, the mails, together with a very limited number of passengers, will be dispatched; and setting aside any possible improvement, which locomotive

steam engines may, and we may add must, receive; and confining our views to the actual state of the locomotive engines, as they exist at present, we do not hesitate to express our conviction, that such a load can be transported at the rate of from sixty to seventy miles an hour. If we could express expectations of what *may* be hereafter (the probable improvements of the steam engine being duly considered), instead of a conviction of what *can* be, the engine being in its present state, we should say, that even double that velocity is quite within the bounds of mechanical probability. We only await the completion of the line of railway from the metropolis to Liverpool, to witness the transport of mails and passengers between these points, in the short space of three hours. There will be, probably, three posts a day between these places. The necessary consequences, with respect to intermediate places, are so obvious, that we shall not enlarge upon them.

### **The Sketch Book.**

#### THE VAUDOIS CHURCH.

On the eastern side of the Cottian chain of Alps, between Mount Viso and Mount Genevre, is a little community which forms the connecting link between the Primitive and Reformed churches; a community which has remained true to the faith introduced by the first missionaries into those regions, and which, notwithstanding all the means that have been employed to root it out, still invincibly retains its mountain hold; the little lamp burning steadily in the dark ages of Romish usurpation and bigotry, until it merged in the clear day of the great Reformation.

The term Vaudois, in French, signifies "Men of the Vallies;" and as the valleys of Piedmont had the honour of producing this race of people, who have remained faithful to the primitive creed, the synonyms, *Vaudois*, *Valdese*, and *Waldenses*, have been adopted as the distinguishing names of a religious community, free from the corruptions of the Church of Rome.

Long before the Roman Church stretched forth its arms, the ancestors of the Waldenses were worshipping God in the hill countries of Piedmont, as their posterity now worship him. "With the dawn of history," says Sir James Mackintosh, "we discover some simple Christians in the valleys of the Alps, where they still exist under the ancient name—Vaudois, who, by the light of the New Testament saw the extraordinary contrast between the purity of primitive times, and the vices of the gorgeous and imperial hierarchy which surrounded them. They were not so much distinguished from others

by opinions, as by the pursuit of a more innocent and severe life."

The few Waldensian documents prove the antiquity of the church and its purity. Of these, the "Nobla Leyçon, a poem of the date A.D. 1100, presents the following proof of the opinions which the Waldenses of that early period entertained of the antiquity of their church:—

"Now after the Apostles, were certain teachers, who went on teaching the way of Jesus Christ our Saviour. Some of whom are found at this present day, but they are known to very few."—Having described the life and conversation of such teachers, the poem proceeds: "Such an one is called a Vaudois," (Vaudés.)—A manuscript treatise of the same date, speaks of the Waldenses as having maintained the like doctrines "from time immemorial, in continued descent from father to son, even from the times of the Apostles."—The originals of these treatises were deposited in the library of the University of Cambridge, by Samuel Morland, after his return from the valleys of Piedmont in 1658.

In 1535, Robert Olivetan, a native of the valleys, translated the Bible into French, and addressed his book to the Vaudois Church, in these terms:—"It is to thee I present and dedicate this precious treasure, in the name of friends and brethren, who ever since they were blessed and enriched therewith by the apostles and ambassadors of Christ, have still enjoyed and possessed the same."—"The men of the valleys," observes the Rev. Mr. Gilly, the author of *Waldensian Researches*,\* and who visited this interesting spot twice, and from whose important work we have taken the liberty of extracting our materials, "have a claim upon our interest, not merely as descendants of the ancient Waldenses, but as borderers and occupiers of some of the most important Alpine passes between France and Italy, on the chain that connects Mont Cenis and Mont Viso; and what is more, as maintaining the extraordinary position of a frontier Church, and a primitive Church, upon the very point where, as beacons and signal stations, they may be of the greatest use. The faith of the first centuries, and the forms of early Christianity, like visions of departed loveliness, have lingered here among these mountaineers, when they fled from other regions. And this is the spot from which it is likely that the great Sower will again cast his seed, when it shall please him to permit the pure Church of Christ to resume her seat in those Italian states, from which pontifical intrigues have dislodged her."

An hospital and schools have been founded

\* *Waldensian Researches*, during a Second Visit to the Vaudois of Piedmont, &c. By William Stephen Gilly, M.A., Prebendary of Durham. 1831.

and endowed here by funds raised in the Protestant countries of Europe, principally in England. The hospital, comprising the establishment in chief, is situated at La Torre, in the valley of Lucerne, and the dispensary, at Pomaret, in the valley of Perouse. A noble proof was displayed of the benevolent and upright feelings prevailing among the Vaudois, when the British Government, at the intercession of the London Vaudois Committee, restored the royal stipend, in the year 1827, after more than twenty years' suspension: two hundred and seventy-seven pounds being thus ordered to be remitted annually, to be divided between the thirteen pastors of the Waldensian church. They met in synod on the receipt of this communication, and came to the resolution, that of the 523 francs each would receive, they would only accept of 300; and the remainder, amounting in all to 2,900 francs, was devoted towards the maintenance of incapacitated pastors and their widows.

The character of the inhabitants is that of a warm, frank-hearted people:—"I have no hesitation in saying," says Mr. Jackson, "that I think the Vaudois, even in their present circumstances, the most moral people in Europe."—"In principles and habits," says Mr. Bridge, "they approach more nearly to the primitive professors of Christianity, than any other community of Christians now living."—On his second visit to these scenes, Mr. Gilly says: "I cannot adequately describe my feelings as I approached the well-remembered spots, which are almost as dear to me as my native soil. As the mountains neared upon us, after travelling the long plain and straight line of road which extends from Turin to Pinerolo, it was more like the sensation of returning home than of going to renew old acquaintanceship. But when Casteluzzo broke upon my view, and the church of San Giovanni, the first Protestant village, rose before me; and when a little afterwards, the bridge of La Torre came in sight, my emotions were such as any one on earth might envy. I had one by my side who understood and participated in the feelings of the moment. If pure and unmixed happiness was ever felt, it was on that evening, when I found myself within the sacred limits of Palize and Cluzone, the seat of Christ's church from the primitive times to the present."—Further on he observes: "I was impatient for the first Sunday in the valleys, and was desirous of observing in what respect the Vaudois appear to have abided by, or departed from, the customs of the Primitive churches, in their manner of keeping the Lord's day, both in the place of public worship and otherwise. The nominal hour for the church service to begin was nine o'clock; but there did not seem to be great punctuality as to time,"—in consequence of

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(Entrance to La Torre: the Vaudois Church.)

the distance many had to come. The master of a school was reading a chapter of the Bible to those congregated: at the conclusion of two chapters the regent arrived, when the order of the service proceeded, and consisted of—

1. A short exhortation to confession.
2. A form of supplication and confession combined.
3. A psalm sung.
4. Prayer before the sermon, extempore or precomposed.
5. The sermon preached from memory.
6. A long form of prayer for all orders of men, for persons in authority especially.
7. The Lord's prayer.
8. The Apostles' Creed.
9. A psalm sung.
10. A benedictory address, and exhortation to alms-giving.
11. The final benediction.

Such is the Waldensian church, which the reverend author, whose account we have quoted, anticipates will become—

*Totius Italie Lumen.*

On the subject of the above Engraving, it may be observed that, after crossing its bridge, a new country presents itself to the traveller. Leaving behind him the rich plains of Piedmont, mountains inclose on every side, and walls of rock and cliff erect themselves as he advances. There is no longer the undulating landscape, where abundant corn and grass attest the bounty of nature; but there is the abrupt and broken ground, there is rock contending with soil,

and the elements with man. The earth still pours forth her riches in places, but it is only in places: the field, or ridge waving with grain, is immediately contiguous to a mass of crags torn from the crest that breaks the clouds, or to a bed of sand or stones brought down by the waters. These features increase and become more marked as you ascend this or any Alpine valley: patches of cultivation become thinner; the vine, the walnut, and the chestnut give way to the pine—this too, at last, disappears; and a wilderness of cliff, assuming a thousand formidable or grotesque forms, proclaims that such wild places are only for the occasional retreat, and not for the habitation, of man.

H. INNES.

### Spirit of the Annuals.

#### THE TOWER OF SKULLS AT JERBL.

(By a recent Visitor.)

I WAS much struck with the island, and as much so with the natives, who seem unadulterated Arabs. In every new scene, some points may forcibly strike one person's fancy, whilst others may catch another; but there is an object in this little island which can hardly fail to call the attention of even a casual visitor, and which must arrest the attention of every one who takes a deeper interest in the fate and history of those who have preceded us on the surface of a globe which, even in its most desert spots, presents mementos fraught with moral instruction in the history of ages passed away; this is no other than a pyramidal monument of human skulls,

embedded in masonry, situated at the usual landing-place on the sea-shore.

As to its history I was for a time quite at a loss, but trusted some local tradition might be brought to light, which would put me on the track of discovering it. True it is, I was aware of the island having been the scene of more than one sanguinary contest betwixt the "true believers" and the "dogs of Christians," as the Turks are wont to express themselves; and, although fairly acquainted with the details of these combats, yet I could in no wise tax my memory with having either read or heard of the building of such a barbarous monument. Amongst the various trophies of victory, or vengeance, to be met with in the wide world, this one is, I believe, solitary. In the flush of victory, barbarian conquerors have caused piles of slaughtered enemies' heads to be erected at the very entrances of their tents, in order that their eyes might feast on the "bloody and gory harvest;" but I feel sure that a solid, compact monument of "heads," bedded in masonry, like the present, exists no where but in the little known, and less frequented, island of Jerbi. In shape, the aforesaid monument may be most aptly compared to one of the great Senegal ants' nests; conical, but not coming to an abrupt point, from 30 to 35 feet high, and 25 in diameter at its base. The whole consists, or is formed, of human heads, in layers, supported on thigh-bones. It appears, that in the first instance, these were simply filled up without any other material, but afterwards plastered with cement to preserve the whole from the sea-spray. This is obvious; as, on the side facing the sea, the cement has, in part, given way, and the skeleton heads are for a considerable space exposed to view. I have now in my possession some teeth, extracted in my presence by one of our sailors, who climbed to the top of the tower, using irreverently many an empty mouth with his foot as the steps of a ladder. I learned from our Arab pilot that the tower was called *Burjer-Roos*, and that it was formed of Christian heads; but as to anything more, he seemed to think it of no earthly consequence. I had first addressed myself to him in particular, as he was a native of the island. I then tried many other persons, but with no better success; so that I was half-inclined to despair of ever finding out the real history of this extraordinary construction.

At Tunis, by permission, we visited the Powder Manufactory: it so happened that it took place after our having been presented to the Bey, so that we were in uniform, and, to make the matter worse, cavalry uniform. On entering the Manufactory, we were rather surprised at finding part of the guard quietly enjoying their pipes under the archway, within a few yards only of many cwt. of powder drying on frames. One spark, car-

ried by a sudden gust of wind, would have sent them, us, and the fabrique, Heaven knows where. This is not all. We went through the place with our sabres on, not to name spurs. Some of the mules, too, working at the mill, were shod, and very little attention seemed to be paid as to whether or not there were flints on the ground. And yet, who ever heard of an explosion of a Turkish powder-mill! At Tunis, at least, the thing was never dreamt of as probable, or possible; and I was informed, never had in the memory of the inhabitants occurred. Go into an English store-room, and behold list shoes, &c. And yet, where has Dartford, &c., been more than once.—*The Amulet.*

#### A RUSSIAN MERCHANT'S DINNER.

THE dinner is absolutely the same as that which you meet with at the tables of the nobility. It is prepared by French artists hired for the occasion, and the glass, earthenware, plate, knives and forks, &c. are all obtained in the same way. The table is decorated besides with gilded temples crowned with artificial flowers, and bronze candelabras.

When the guests are seated, the two hostile lines facing each other, the master and mistress of the feast remain standing. It is their business to attend to the wants of the company themselves, and to see that the servants do their duty. Nothing can escape their observation. Your plate does not remain a moment empty, nor your glass a moment either empty or full. At length a toast is proposed. It is "The Emperor!" At that instant a door flies open, and a burst of music sweeps in from the next room, the guests joining their acclamations to the sound. The new national hymn follows, "God save the Emperor;" and receives additional power from the practised ears and voices of the company. Other toasts speedily follow, such as "The Ladies"—"The Gentlemen," and are done honour to in flowing bumpers of champagne. Many other French wines are on the table, as also madeira, which is much esteemed by the Russians, and a bottle of port set down expressly for the Englishman.

Soon, however, the wine appears to grow distasteful; and one of the company, with a knowing look to his compeers, declares that he thinks it wants sweetening. At this signal the master and mistress of the feast exchange a hearty kiss, and the drink goes down as before. But in a few minutes another malcontent raises his voice, and thus the complaint passes from one to the other—"This wine is not sweet enough!"—the host and hostess kissing each time, till they are ready to faint.

The lady, however, takes her revenge.—She fixes an inveterate eye upon the glasses

which must be emptied within a given time, and filled as soon as emptied. The lights at length begin to misconduct themselves. They twinkle, if they do not absolutely hop. As for you, you are no doubt deadly sober; but willing to remain so, are desirous of making your escape. You seize the opportunity of the hostess' back being turned, and vanish from the room; but, alas! you are caught on the middle of the stairs, and conducted back a prisoner.

At her own time she gives the signal, and all get up from the table. The ladies must have been conquerors in the pitched battle, for in the march to the drawing-room, they again take precedence of the lords of the creation. The latter, indeed, show some little symptoms of the confusion of defeat; but these are completely dissipated by the refreshment of a cup of coffee. In fine, the company take their leave with abundance of bows, kisses, and thanks.—*Picturesque.*

### New Books.

MARGARET RAVENSCROFT: OR, SECOND LOVE.

By James Augustus St. John, Esq.

[EVERY chapter of this work bears evidence of a cultivated mind, and talent of a very high order; though it does not equally possess the *unities* requisite in a first-rate novel. The story is simply that of an amiable and accomplished young man, Percy Montague, whose political prospects being blighted in this country, travels on the continent, and locates himself in the capital of Sicily. On the journey thither, he becomes acquainted with an English family of fortune,—the Ravenscrofts; the eldest daughter is the heroine, who discards a lover to whom she is betrothed for the sake of Montague; and then, in a fit of jealousy, destroys herself. Next is Constance, the daughter of an Italian priest, whom Montague rejects, in retiring to Leghorn to brood over the tomb of his first love. The *second love* and minor characters must not be added. But, we should not omit to mention that,—as a relief to the monotonous character of Montague, we have a *compagnon de voyage*, Semler, a young German poet, whose enthusiasm and romantic sentiment, though uttered in broken English, assist in carrying on the narrative, and form the staple of some very interesting conversations and trains of thought, a favourite species of writing with the author. The work abounds with vivid descriptions, especially in the sketches of the hero's tour: this has a few scenes of terrific details, one of which, of really dramatic force and grouping, we present to the reader, though somewhat shorn of its incidents.]

As his countrymen, in the interior of the island (Sicily), enjoy and appear to deserve

the reputation of considerable laxity in the matter of mine and thine, Malaspina (the friend of Montague), on his departure from Palermo, gladly joined a little knot of travellers, who, journeying in the same direction, associated together for mutual safety. The party consisted of a respectable farmer, two raw youths, law-students from Palermo, who were returning home after completing their legal discipline, and a Jew, resembling in exterior one of those industrious renovators of ancient garments, whose hawk-eye peruses the threadbare pedestrian that hurries along the narrow pavement of Holywell-street. He was somewhere about fifty years of age, and was as fat as an abbot, and in complexion rubicund and jovial.

The young law-students, tall and ungainly, with snub noses, and broad unmeaning faces, looked unintellectual as their mules; but the farmer, who had in his youth been a soldier, end profited by his experience of the world, bore a sedate but scrutinizing countenance, indicating habits of thought and penetration.

With this worshipful company, Paolo,—known among his travelling companions as the padre, or priest,—set out from Palermo, the whole party mounted on mules, except the Jew, who, considering his natural and adscititious weight,—for he had bags about him,—discreetly selected for himself a powerful stallion, which promised to wear well on the road.

As each beast belonged to a different owner, and no one would trust his neighbour with the bringing back of his property, the number of the muleteers equalled that of the travellers. Contrary to what might have been wished, for the sake of effect, they were not at all like bandits. Their eye-brows were not shaggy, nor their looks scowling; and if they carried knives, it was in order to eat their dinners with them. Two were regular members of the hemionic, or mulish, profession; the others were a tailor, a shoemaker, and a baker, who, to obtain a respite from the board, the stall, and the oven,—by which, however, they seemed to flourish,—purchased so many beasts, and occasionally followed them as muleteers; a practice which may be recommended to the members of the same callings in other countries.

For some time the travellers enjoyed the benefit of the high road; but in the course of the day, they quitted it for a more direct route across the mountains, where, in many places, the muleteers, like the Arabs of the desert, seemed to be guided in their course by the sun. Elsewhere, they followed the winding banks of the streams, or skirted round vast piles of rocks, barren and inaccessible. Here and there, where the stream had, in the lapse of ages, deposited a bed of alluvial soil, a miniature Tempe presented

itself, beautiful with scattered groves, slips of green meadow, circular recesses between encircling rocks, and limpid waters murmuring and flashing in the sun. There was every where, indeed, a lack of villages and farm-houses. Instead of traversing an European kingdom, supposed to be peopled and civilized, they appeared transported into some of those primitive lands in the boundless archipelagoes of the Pacific, where nature still reigns in solitude; but Paolo, who at bottom was somewhat poetical, enjoyed the stillness and wildness of the scene, which so strikingly contrasted with some of those landscapes he had recently beheld, and admired also.

One inconvenience, however, resulted from this paucity of inhabitants: they could not put up for the night, where the lateness of the hour rendered it prudent; but were compelled, even in places of the most sinister aspect, to advance until a halting-place presented itself. As the twilight began to thicken, Abednego, the Jew, quickening his paces, for he had hitherto ridden somewhat in the rear of the party, brought his beast alongside of Malaspina, and began to set on foot a conversation, the object of which was to discover whether the priest, whom he supposed to be the most timid of his companions, entertained any violent apprehensions of robbery or murder.

"What, ho! Cristoforo," added he, calling aloud to the baker, who lagged a little behind with the sumpter mule, "are we to be wandering here all night?"

"Patience, signor!" replied Cristoforo, "we shall reach the mill anon."

"Mill!" exclaimed the Jew. "What, is there no osteria on the road, that we are to put up at a mill!"

"Santa Maria! You are a traveller, and know not Ambrogio's mill! It lies but a few miles out of the road, and by taking the fifth of the seven ravines which occur between this and Monte Nero, we may reach it before midnight."

"But we may lose our way, Cristoforo."

"Not on such a night as this. Behold, the stars shine so brightly, I can see my own shadow on the ground."

"Nevertheless, the hour is already growing late; and methought I but now saw a light twinkling among the rocks on the cliff. Why cannot we put up there for the night?"

"Il Salvatore moi!" exclaimed the baker, in a low voice, "where did you perceive a light?"

"Yonder, friend; at the foot of that overhanging cliff. But why do you seem alarmed?"

"Because it is clear we are dogged by banditti. Here, Buonaventuro, we will outwit them. Let us turn aside into this narrow valley, leading by a steep circuitous

track to the mill. They will plant themselves at the Ponte Croce, where every inch of ground has been drenched with blood; and there they may wait for us till morning."

The older of the two regular muleteers, whom Cristoforo thus addressed, immediately turned the head of his beast up the glen.

It soon appeared, however, that whether the track they had quitted abounded more in dangers or not, nothing could be more hostile to easy movements than the one they now pursued. The mules, almost at every step, found it necessary to mount or descend, now turning the sharp angle of a rock, now groping up the bed of a mountain torrent, here obstructed by piles of loose stones, there by broken, slippery ledges, where no animals but themselves could have found a secure footing. In fact, poor Abednego's charger, spirited and powerful as he was, soon felt his inferiority to the barren race; and, after stumbling repeatedly, at length came down on his haunches in the stream, plunging backward his rider into the water; but with the aid of Cristoforo, the Jew, with drenched garments and chattering teeth, after counting the bags at his girdle, was remounted, and followed his companions with deep groans.

As they attained a greater elevation, the night air, sweeping over the bleak heights in fitful gusts, grew biting cold; and voluminous black clouds, rising from the quarter of the scirocco, spread themselves rapidly over the sky, obscuring the stars, and shedding a pitchy darkness on the earth. The muleteers saw what was approaching. They spoke not, however, to the travellers, but hurried forward, anxious to reach some sheltered spot, where they might abide the passing of the storm. But they were now moving along the same of a rocky crest, exposed on all sides to the winds, unfurnished with a single tree, destitute of grot or cavern, hard, gravelly, ungrateful, where even the coney would have found it difficult to hide its head during rough weather. Presently they were startled by a bright flash of lightning, which, kindling their forms as it passed, showed them like so many pallid phantoms to each other. This was immediately succeeded by the roar of the distant thunder, issuing from among the mountains, booming from height to height, multiplied and prolonged by the mocking of the echoes. The whole party, as if by instinct, stood still, for all men have some admiration to bestow on the grandeur of nature; and looking towards the south, the cradle of the storm, soon beheld the aerial pinnacles of the mountains kindled by the lightning, which brought out their features, and clothed them with a momentary glow, as a torch, suddenly presented before the face of a man in the dark, seems to cast a glory over his countenance. At the same

instant the glare, penetrating the rifts of the superincumbent clouds, caused them to show like a ruined arch, hanging in shattered fragments over the earth. Never did the eye rest on a scene more severely beautiful. Flash after flash, in rapid succession, lighted up the aspiring crags, towering in all their fantastic forms towards the sky; and with instantaneous brilliance rendered visible the lowest depths of the valleys, which, beheld by so strangely vivid a light, resembled more those sunny lands which the fancy shapes in its dreams, than any possible combination of the grosser elements. Puolo beheld it with religious awe; and the faces of his companions, rendered luminous by each successive flash, recalled to his mind the vision that rolled away the stone from Christ's sepulchre, whose face was as the lightning, and its garments white as the light. Each thunderclap approached nearer and nearer towards the zenith. The earth, as if rocked by an earthquake, appeared unsteady under their feet, as the fearful sound went rolling, with multiplied reverberations, through the invisible hollows and abysses that encompassed them. In a few minutes large drops of rain began to fall, and these first sprinklings of the tempest were quickly succeeded by drenching showers, such as the traveller sometimes encounters on the vast plains of the tropics.

There was no choice but to abide where they stood. All they could was to alight, and crouch under the bellies of the mules, where, by suspending their cloaks from the saddles, they obtained some trifling shelter. In this condition they remained a considerable time; but, at length, two or three bright stars appeared above the mountains towards the south-east, sparkling with redoubled brilliance beneath the black overhanging skirts of the storm, as if the showers, which cleared the atmosphere, had also cleansed them and restored their lustre.

The whole party pressed forward in sullen silence, as men generally do when they want their breakfast. The greater part of the night had been passed in scrambling up the mountains, and waiting the termination of the storm; and the cold, always on the increase towards morning, pierced their wet limbs and empty stomachs, augmenting that sense of utter discomfort which want of sleep, weariness, and a ravenous appetite, create in the benighted traveller.

*(To be concluded in our next.)*

### The Public Journals.

PERSONAL ANECDOTES OF FREDERICK-WILLIAM I., KING OF PRUSSIA.

THE first act by which Frederick-William manifested the rigorous spirit of his domestic economy, was the diminution of the

number of court attendants. The crowd of lords in waiting, chamberlains, and pages, so completely thronged the ante-chamber of the apartment in which his father had just expired, that the king had great difficulty in making his way through them, in order to receive the first homage of his brothers, who, with their children, embraced his knees. After indulging his grief for some time in his private apartment, he sent for the steward of the household, Mr. Von Printzen, desiring that he would bring with him the list of the royal household. The king glanced at the paper—called for a pen, and made a cross over the whole list. He then returned it to the steward, saying that by this act he had cancelled and abolished all the court officers of his father, but that none of the household should quit the palace till after the funeral of the deceased king.

The king retained in his service only one chamberlain, two pages, two valets, several grooms, two cooks, a steward of the household, and a butler. The establishment of the queen and princesses was in the same manner limited to one lady in waiting and a few maids of honour. He allowed the queen an annual income of 80,000 dollars, with which she had to defray not only her own private expenses, but also the charges of the court, to provide the table and other linen, as well as clothes and linen for the king and princesses. As an extraordinary item, the king required her to furnish the powder and ball for partridge shooting, in return for which he granted her the profits of the sale of all the feathered game that was not consumed at the royal table. Every year the king made her majesty a present of a winter dress, and generally, also, some handsome gift on Christmas Day;—for instance, in 1735 he gave her a gold hearth-broom valued at 1,600 dollars. The king took much pleasure in joining family parties; he frequently attended christenings and weddings, and sometimes invited himself.

When the king had invited himself as a guest, he had at times to pay the reckoning. One of his generals, who was noted for his parsimony, having declined the honour of a royal visit under the plea that he had no establishment of his own, his majesty desired him to order a dinner at the Hotel of the King of Portugal. This of course could not be evaded; the king was invited, but came with twice the number of attendants the general expected. The very best, however, that the cellar or kitchen could afford was produced in the greatest abundance, and the king expressed his entire satisfaction. The general sent for the landlord, and inquired the price per head. "One florin, without the wine."—"Well, then, here is one florin for myself and another for his majesty; the other gentlemen, whom I did not invite, will pay for themselves."



"That is clever," cried the king, "I thought to take in the general, and he has taken me in"—upon which he paid the whole bill.

The king expected every body who spoke to him to look him full in the face, for he thought that he could read in every one's eyes whether the story he told was true or not. He was therefore very angry when persons who saw him coming endeavoured to avoid him. A poor dancing-master one day tried to escape the usual compliments by scampering as fast as possible into a neighbouring house. The king perceived him, and sent one of his pages to fetch him back; and, in order to be quite sure that he was what he represented himself to be, the king obliged him on the spot to dance a sarabande. A still harder sentence was pronounced on another French dancing-master, who met the king on horseback in the public road, and set off at a gallop without paying any attention to the king's desire that he should stop. The king despatched a page after him, who at length found him secreted in a hay-loft. When brought before the king, he passed himself off as a travelling agent of a commercial house at Marseilles; but, this story having turned out to be false, the king sentenced him to cart rubbish for one month at the rebuilding of St. Peter's Church. A Jew boy, who, in order to avoid meeting him in a very narrow street, endeavoured to get away as fast as possible, was overtaken by the king. "Why do you run away?" said he to him.—"Because I am afraid," replied the trembling Jew.—"You should not be afraid of me, you ought to love me," rejoined the king, at the same time letting him feel the weight of his cane.

Persons, however, who knew how to return an answer, often made their fortune. The king one day stopped in the street a young student in theology, and finding that he was a native of Berlin, said, "Ah, the Berlin people are good for nothing!"—"That may be true in the main," answered the student, but I know two natives of Berlin who are exceptions to this rule."—"And who are they?" asked the king.—"Your majesty and myself," replied the student. The king desired him to call at the palace the next day, and having passed a very favourable examination, he was immediately appointed to a vacant living.

When the king was prevented from riding either by the weather or by attacks of the gout, to which he had been subject since 1729, he generally drove out in an open chaise, attended by two or three officers. When, however, the weather was too unfavourable, or the attacks of the gout too painful, the king used to amuse himself after dinner with painting—an occupation which he considered as promoting digestion. Though

there were several eminent painters belonging to the academy, the king generally employed one Master Hünchen Adelfing, who used to prepare his colours and paint portraits of tall grenadiers, servants, and peasants. Hans was paid an annual salary of a hundred dollars, and a florin for every day on which he gave a lesson; but he received more blows than florins: for every touch of the brush in which the king did not succeed, he was sure of feeling the cane. A second assistant, the bombardier Fuhrmann, who understood something of painting, was now and then called in; but when the king wished to paint some portrait particularly well, he sent for the court-painter, Weidemann. As we may imagine, there was nothing extraordinary in any of these performances. A picture-dealer named Schütz, however, offered the king a louis-d'or for every picture. His majesty one day sent for him to ascertain how much he could earn by his profession, and, as it took him five days to paint a portrait, he was satisfied that he should at least be able to support himself by painting, as he calculated that he could live on a dollar a day. Some of the members of the Smoking Club having expressed their doubts as to whether his majesty could maintain himself by his painting, he sent for a well-known picture-dealer, and offered to sell him some of his pictures. As the dealer could not refuse such an offer, he agreed to take them at 100 dollars each; and accordingly displayed them in a conspicuous part of the shop with this notice:—"Painted by His Majesty!" This public exhibition was not agreeable to the king, who returned the money, and begged to have the pictures back. To this the dealer would not consent, saying that it was impossible for him to part with such valuable painting for the very low cost price; and the king was obliged to allow him a considerable profit. One of his castellans, a Dutchman, in giving his opinion of a hunting piece which the king had just finished, assured him it was quite in the manner of a famous Dutch painter, Bas Clas, who used, however, to distinguish each figure by a letter, and to write at the bottom—"a is a dog, b a hare—Painted by Bas Clas. Several of his majesty's pictures have been preserved. Under some, which appear to have been done while suffering from violent attacks of the gout, he has added, in his own hand—"In tormentis pinxit F. W."

According to the usual order for the business of the day, the king went, in summer at seven o'clock and in winter at five, into the evening company, which, under the names of the "Tabaks-collegium" and "Tabagie," has become so celebrated, that it deserves a place in the Prussian history. Such smoking clubs had been introduced by Frederick I. but court etiquette was most scrupulously

observed in them; whereas it was entirely banished from that of Frederick-William. Every evening, when he was well, and not otherwise engaged, he had a party of six or eight persons, mostly generals and staff officers; but captains who were men of information, foreign travellers, and men of learning eminent for their writing, were also invited. The old Prince of Dessau, who did not smoke, was obliged to hold an unlighted pipe in his mouth, and so was Count Seckendorf, the imperial ambassador, who, to conform to the king's regulation, puffed and blew so as to have the appearance of a capital smoker. The tobacco was not of the finest quality, and the king was displeased if any of the company brought better of his own. At seven o'clock, bread, butter, and cheese, were brought in, and sometimes a ham and roast veal. Now and then the king treated his guests with a dish of fish and a salad, which he dressed with his own royal hands. It is not to be imagined that the time was spent only in smoking; the king was very desirous of having some persons present who were versed in history, geography, politics, &c. French, Dutch, and German journals were on the table, which afforded subjects for discussion, and the king especially desired those articles to be pointed out to him which contained criticisms on his government, or personal attacks on himself, against which he often defended himself with much wit. The Dutch Courant, a paper much read at that time, having stated that "a sergeant of the tall grenadiers had died at Potsdam, on opening whose body there were found two capacious stomachs, but no heart," he desired the editor to be informed that the statement was correct as far as it went, but he should have added that the deceased was a Dutchman. Sometimes the king allowed chess or backgammon, but no cards. On these occasions he used to play a game with General von Flauss, a rough Pomeranian nobleman. The king once observing to him that it was not becoming that they should play for nothing, and that in future he would not play but for a penny a game, the general answered, "I shall take care to leave that alone; your majesty almost throws the dice at my head now that we play for nothing; what would you do if we played for money?"

The king seldom visited the theatre, which, in truth, was in a wretched state. At the beginning of his reign, he issued several severe prohibitions against players; but he indulged the citizens of Berlin, at their request. The Italian Opera and the Royal Chapel were abolished, as too expensive. Of the musicians of the chapel he retained only Gottfried Pepusch, whom he appointed leader of the band of oboe players of the grenadier regiment in Potsdam. He was fond of Handel's music, especially the operas—the airs

and chorusses of which he had performed by the wind instruments, but not sung.

On occasion of some circumstance that occurred in the king's smoking club, Pepusch took it into his head to compose a piece in six parts for six bassoons, which were called *porco primo*, *porco secundo*, and the king was much surprised at this music, had it performed several times, and always laughed heartily at it. The crown-prince came just at this time to Potsdam; and, as he disliked bass instruments, (the flute being his favourite,) and as he and his companions had a more refined taste in music, there were many jokes at his court about this piece. One day, Pepusch crossing the parade while the crown-prince was exercising his regiment, the latter called him, and said, with feigned seriousness, he had heard that he had composed a fine piece of music in six parts, and begged him to have it performed that afternoon in his apartments. Pepusch would have excused himself, saying it was a trifle, but the prince would take no denial. In the afternoon a large company was assembled at the prince's, to hear the music and to laugh at the composer. Pepusch came with six oboe players. He with great gravity spread his music on the desks, and when all six were full, he looked about the room, holding a roll of music in his hand. The prince said, "Are you looking for anything?"—"There is a desk wanting."—"I thought," said the prince, smiling, "there were only *six hogs* in your music."—"Quite right," replied Pepusch, "but a *sucking-pig* has been added, *Flauto solo*." Frederick told this story to Quanz, and added, "The old fellow took me in, and I was obliged to give him fair words not to produce the sucking-pig before my father."

It is well known that Frederick-William was a determined sportsman, and went regularly every year, on the 28th of August, to his favourite hunting seat, Wusterhausen, of which the Margravine of Baireuth, his daughter, gives a very uninviting description:—"At Berlin," says she, "I had to endure only the pains of purgatory, but in Wusterhausen the torments of hell."

We have heard in England complaints of the damage done by the game to the cornfields in the neighbourhood of preserves, but can have no idea of the ravages committed by it in the Prussian dominions, in the time of Frederick-William I. This was especially the case in Pomerania and the Mark of Brandenburg, where the black game increased in such a manner, that in the year 1729 no fewer than 3,600 wild boars were killed in these provinces; many of them were of enormous size, so that in the records of the hunting parties mention is often made of wild boars weighing five or six hundred pounds. Nearly 4,000 of these animals being thus killed in a

few weeks, it may be asked what became of them.

"The king, who was a good manager, knew, when the pleasure was over, how to sell the produce of the chase to advantage, which was done indeed in a manner that accords but ill with our present notions of propriety and justice. 'It is the custom,' says Fassman, 'to send the boars that have been killed to certain persons, with a note stating how much they are to pay for them; this is especially done at Berlin. First the king takes what is wanted for the use of his own domestic establishment, where a great quantity of hams and wild boars' heads, smoked, is consumed. Then his majesty makes presents of many to his cousins and other illustrious relations, also to his generals, ministers of state, &c. The remainder are sent to his majesty's privy councillors and secretaries in the several offices; also to many citizens, booksellers, merchant, innkeepers, brewers, &c. who pay, according to the size, from three to six dollars for each. It is true, they are very useful in a family. The Jews in Berlin are the worst off; for they too are compelled to take a certain number of wild boars, which they pay for immediately without making any objection, and send them to the workhouses and hospitals.'"

With respect to partridge shooting, the king killed on an average about 4,000 birds every autumn, and often fired above 600 shot in a day. As the queen had to furnish the powder for partridge shooting, the expense to her was considerable; but then she had, as has been above mentioned, the profits of the sale of all the birds not used at the royal table, and the king was so conscientious in fulfilling his contract with the queen, that, when he was confined by illness, he sent General Flassus, who was reputed to be the best marksman, to shoot partridges for him.—*Foreign Quarterly Review.*

### The Gatherer.

*Statistics of the Fine Arts in France.*—France possesses 82 museums and 160 schools of fine arts. The total number of her artists who sent works to the last annual exhibition, was 2,231: of these, 1,096 are painters, 150 sculptors and statuaries, 113 engravers, 263 architects, and 309 draughtsmen. Paris alone has 35 schools of fine arts, 20 museums, and 1,385 artists; of which 773 are painters, 106 sculptors, 102 engravers, 195 architects, and 209 draughtsmen.

*A Cinderella Pumpkin.*—The extraordinary dearth of the summer season seems to have brought vegetables this year to a great state of perfection in France. In a garden near Lisle was lately gathered a colossal pumpkin, measuring seven feet in circumference, weighing 181 French pounds; and

enormous potatoes have been seen near Cambray, weighing fifteen French pounds.

The Ukrainian peasants are remarkably expert in the use of the axe. I purchased (says a recent traveller) a very handsome snuff-box from one of them, which had been cut with a hatchet commonly used for felling timber. W. G. C.

*Source of the Thames.*—After a long ascent, (says a recent writer,) you come to some solitary grassy hills; on the top of these, under the shade of two or three alders, is a little group of plashy springs, which trickle away, forming, as far as the eye can follow them, an insignificant brook. Such is the infant modesty of the proud Thames. I felt a tide of poetry come over my mind, as I thought how but a few hours ago, and a few miles hence, I had seen these same waters covered with a thousand vessels; but this glorious stream, in its short course, bears on its bosom more ships, more treasures, and more human beings than any of its colossal brethren; how the capital of the world lies on its banks, and, by her omnipotent commerce, may be almost said to rule the four quarters of the globe.

Whenever a Festa, or religious ceremony takes place at Madrid, (says a recent writer,) the promenade of the Prado is thronged with a long line of vehicles of all shapes and character, trying to rival each other in the swiftness of their movements; but at the close of day, when twilight comes on, the bells of some adjoining church are heard calling the faithful to prayers; on which announcement all the pedestrians, horses, and mules, stop, conversation is at an end, heads are uncovered, every one is on his knees, upon the spot where the signal happens to meet his ear, and prayer commences. This is only of short duration; for when the last dying sounds of the chimes have melted into air, and the last prayer has been addressed to the Eternal, all rise up, the promenade begins again, and the vehicles set off in defiance of all interruption. W. G. C.

In a part of Bosnia, (says the Rev. R. Walpole,) young girls of the Mahometan faith are permitted to walk about in the daytime with their faces uncovered. Any man of the place, who is inclined to matrimony, if he happens to be pleased with any of these girls, whom he sees in passing, throws an embroidered handkerchief on her head or neck. If he have not a handkerchief, any other part of his dress answers the same purpose. The girl then retires home, regards herself as betrothed, and appears no more in public.

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